

M1591
Wednesday, May 21, 1969
Seattle
Group meeting

Mr. Nyland: So, second meeting. Tomorrow, the third and the last one. Tomorrow will be a little different, because we'll have some music in between and it will be similar to a regular Friday evening in New York. As you probably know, we will play first a little then talk, then play and then talk. It makes a completer meeting when you want to say certain things either with music or with your mouth. The ideas of course are the same, the question of how to express them depends a little bit on the surrounding and also on the facility. Sometimes certain thoughts and feelings can be expressed better by not using a language of words. Still, there should be a certain similarity; otherwise there is no cohesion in an evening, and to some extent when the language is different you have to learn to adapt yourself to a different kind of a language.

We talked a little bit last night about the question of emotional language. Perhaps you have thought about it—how to free your feeling center. Because a feeling center now uses simply the physical body for expression, and it should be on its own feet. And, what kind of language should one use. Because we are so used to express it in words or in certain postures, it will be a long time before we will start to learn how to be emotionally involved and express yourself. And many times you will have to take, from experiences that you have had which are emotionally tinted, to see what you *by nature* already are capable of.

Because there is in each Man the beginning of a feeling that could be developed. And every once in a while circumstances, or a certain condition in which a person is, will make him feel—and also feel deeply—and then it becomes an expression without his words saying certain things by means of something else of himself, sometimes as if nothing else but rates of vibrations

simply being sent out by such a person—words without ... music without words, certain kind of beginnings in which you have to distinguish, now, that...

Because, where is a feeling and what is an emotion. A feeling belongs to a person as he is, for himself. He feels for his own world and he wants, in that world, a certain feeling expressed in order to become clear about the place of himself in that world. One changes the feeling to an emotion by the introduction of different kinds of things—or people, or thoughts or concepts—into his own world, and then the accent is *not* on the person but it becomes perhaps on someone else, or perhaps on conditions of life in general, or perhaps on the possibility of seeing the Earth as part of a solar system, or seeing Nature simply containing human beings but having a purpose of its own. And out of that gradually comes a very deep emotion of Man when he realizes that life exists; not only in himself and not only in animals and plants and other human beings, but that the assumption must be that life must exist everywhere. And then the concept of an Endless Being and Benevolence and love of such a being, such an entity—sometimes one says emotionally a father, sometimes one feels quite deeply and says I am God's child—the accent is placed then *not* on oneself; it is away from selfishness and connecting it with last night, it is away from the wishes of the body. It becomes entirely something that could be free from the body in its expression, and perhaps the highest form that we know in an emotional sense is a deep, devoted prayer to the Lord, or that what we ask of God: To protect us and to help us and to bless us.

I've said many times that this kind of Work, Work on yourself cannot be divorced from the idea of religion. Because there are two reasons for it. One is the contact with which one hopes to receive certain forms of energy which are not of this world; and the second is that whenever one wishes to Work on oneself it has to be apparent that that must be applied to oneself as one is in this world, and not outside of this world or not withdrawn from this world. And that is why the emphasis of Gurdjieff is always on the development for a Harmonious Man ... and the accent remains on Man, but a Man who will become more harmonious simply we mean that he will be fully developed.

So now, tonight, we ought to talk about the questions that you might have. Because the application of Work is so important. You can sit, you can think, you can feel, you can meditate, you can relate many ideas and concepts in theory or in the quietness of your room. You can consider and ponder, weigh all kinds of thoughts and feelings, concepts, ideas, feeling-thoughts

and thought-feelings; all of them put together in a little brain or sometimes in one's heart, and you can still continue to sit without doing anything about it. You can enjoy many things in life which you let pass by and sometimes let come in; and you can feel elated, you can feel happy, you can even feel because of that sometimes blessed, but all these kind of things are added to you and then the question is again: Where is Heaven. Because one can experience certain things on Earth belonging to Earth and Mother Nature as it is now; and you can react to them, and you can feel at home in them and you can have a, almost now I would say a 'good time,' but where would be a good timelessness, where will be a Heaven on Earth, where will be Heaven within you.

And these are the questions that one has to uncover gradually when you start to Work on yourself, and you want to realize that that what I called yesterday 'seriousness' is not enough at all. It is only a continuation ... or a little change of an unconscious state, and one can be very, very serious when one is unconscious. Particularly because you don't know enough. To remain serious when you *do* know, *that* is a problem. Because when you do know about yourself—what you are in reality and that what you have covered up many times, or what education has made you to cover up—you then start to look and find out *what* is it that really walks around on this Earth with my name, and what is the form of behavior which I, for myself only know and where, even in the presence of God I wouldn't like to talk about because I might even feel ashamed of myself. And still, such truths that one must uncover: That what is the reality of what one is actually; not in my thoughts and not how I wishes them to be, but how they actually are. And that is why I say it is 'very difficult' to remain serious about one's vices: Because whenever I see anything wrong I call it evil and I say it is 'not right' for me, the explanations with my mind are constantly right there to rationalize that it is not really my fault but someone else's; and the seriousness has to extend to the point that I take responsibility *now* for what I am *now*, without trying to explain even how it happened that I have become what I am.

If I say in Consciousness I will 'accept' the responsibility, it implies that in unconsciousness I don't want to. And, I don't have to. Because if it is unconscious I have not any responsibility of having become what I am now, and therefore when I uncover tendencies or characteristics of myself which have been formed—and sometimes without my knowledge, and definitely without a responsibility that I have taken for them... Because when one is mechanical the mechanism is simply set in motion, and then in running in ordinary life it has acquired a

certain ability. And even sometimes the speed with which it is running is not my own but it is set by my surrounding and I responded to that; and the reaction as a result of an activity on me or an impression that I receive, I never can become responsible for when I am mechanical.

And it is the realization of *that* mechanicality that will really help me. Because if I once and for all could assume that that is the case and then I don't feel guilty that at the same time it is what I am ... and *then* the responsibility starts. Because when I then accept what I am without any further question, the next step is how to use what I am for a definite purpose that is now ahead of me and that I see and I try to define and I pray for; that it will be clearer and clearer to me, and that I will not shirk responsibilities in the acceptance of myself as I am; without liking or disliking it, but that I say "Here I am thinking, pondering, weighing one against the other, considering the possibility of going left or right." And for me I must choose, now. Because it is now up to me to choose, and I will not leave it any longer to the results and the influences of my father, or family, or good friends. I will on my own take this responsibility—again, 'advised' as it were, by God—when I pray that He comes and counsels me; and that I ... I hope then that I will remain sufficiently open to listen to such advice.

It does not mean that I can do it. Because, what have I to Work with: A stupid kind of a thing every once in a while; not having any particular knowledge, than only what I prattle around and what I have received and simply reacted to. And what is for me, now, my originality, or a possession that I could call my own, or a fact that in my life appears to be absolute; and hoping it is, I find out the next day that it is still relative, and I do not know as yet where to attach the particular values which I believe in. But I don't know if there is enough solid ground even to stand on, and to start from that and to take the responsibility. I am willing. That is, I want to take what I am. Because I know I cannot do very much more than just take it; and I wish to God I can; and I wish, then, to continue with that what I now find, and again the question comes: Where, and which direction, will I take.

This is why Work is so difficult in the beginning, and that is why there has to be such patience, and that is why one has to go over and over the same thing time and time again. Because the clarity, even if it is there I cannot understand in the beginning. Because I am already confused when I'm serious enough to consider the possibilities of whatever may be future for me; but then when I am faced with facts about myself and I have to accept them the way they are ... because I've never really looked at them and if they were there I have covered

them up because they were disagreeable, when I wish to face myself in all honesty I am unfamiliar and I am sometimes quite afraid, and then I stop because I say this kind of Work is ‘too much’ for me.

You see, you have to realize what is really involved. Because Work means, it shakes you up. It really places the accent quite differently from what you would wish, and sometimes you have no courage. Because, why should you even rake up all the different things of the past that you have done and perhaps for which you felt responsible ... but may have had consequences which now are apparent, and you don’t want to take them because you would like to shy away from it and find all kind of reasons why you should not accept them. And of course you will be helped by saying it happened in my unconscious state, and at the same time I have to come to a point in my life where I will accept everything that I am without feeling guilty.

And that is always the difficulty: I uncover and I see, and I don’t believe it. I see, then, sometimes how obnoxious I am—what impression I must create on others, what they must think of me, how deep in my heart I am really unjust even to myself, and how often I don’t wish to tell the truth because I’m afraid that someone will criticize me—and I still wish to hold on to a certain form of self-love *even if* I say much of my vanity has already died away and I know it is useless and that it is in vain that I would go around and tell people how wonderful I am. I know such things wear off a little bit because people are not such fools and they see through me, so of course I become clever and I cover up so that I’m “By the way” almost, I would like to say “Don’t you think I’m really wonderful, look what I have done already with that what is mine.”

And there is the mistake: Because it isn’t mine. My life is not mine until I really own it—that is, until ownership means I can take it or leave it. That is real ownership. Because if I cannot leave it, it owns me. And to be able to say “Here is my life, You can take it,” that is very difficult. Because you live, on this Earth, in bondage. You wish to continue with your life as you know it. You protect it. You have a feeling you are responsible for it; so in danger, of course, you avoid the possibility that you might be killed, and you keep on maintaining yourself because you know it’s your life. There is something in a Man that really knows that that is all he has to do to keep his life. Because if he doesn’t and he dies ... and he is not serious enough as yet to have been able to think about the possibility of what would happen after his death. That perhaps he hasn’t even wished to think about it ... and that he always has considered it as something that of course will happen, but stupidly enough he doesn’t feel that it will happen to

him, and when he is surprised that it happens to others he says even “God, I thank Thee that it is not me as yet,” and still, he doesn’t mean it.

If he could only see what happens in his life as it is and when he grows older, and how he dies already still so-called ‘maintaining’ his life but gradually becomes so free from himself that he has no further interest in the maintenance of certain things. When he gets older that there is a circle which he originally had and was quite large because of certain ideas and ideals and wishes that he had, has become gradually a little spiral and the friends he had have dropped off, the enemies have left him long ago. And then he sits with his ten thousand dollars in the bank and very little interest than only a repetition of what he thought as a youth; and when he then considers that and then he says “It’s almost the end of my life, but at the same time I’ll just continue a little...” A ‘little’ because I don’t want to as yet give up, I don’t want to die.

And many times one says “Don’t die too young,” and it’s only because God doesn’t love him, He doesn’t want him as yet. Because he has to do things in life, and this point at which the realization comes as if life would become ... begin at forty, it begins already to die at forty. And that’s the trouble with Man: As soon as he becomes crystallized ... and all of us crystallized, very soon after birth we start to crystalize in our little nook where we are already, I would say sometimes, ‘in the lap’ of one’s mother.

It’s interesting to see how ordinary life makes you crystallized, how you are at a place and in that place you don’t move anymore; and you grow up very little, and from the time that physical maturity sets in there is the crystallization of the physical center with habits, with all kind of manifestations which will repeat themselves, and which, of course, you become more or less familiar with. But after some time, out of habit ... you are not familiar anymore with your habits, it is just carried on without your head. And the picture of a chicken without a head is really that what we are, having died and still walking around.

A Man dies in his three centers at different times, of course, and a little bit at a certain time and a little bit more the next day and the next year. And when he is so-called full of ‘maturity’—when he has arrived, when he has fulfilled obligations in life, when he has reached a certain stage where he can look back and perhaps be a little proud—at that time he falls asleep. Because he’s no further interested in the furthering of his life; and all he wishes to do is to maintain it a little bit, and *that* with the least amount of effort.

So the question, now, again, of your Work in daily life and the problems of your daily life;

of how you have to live in life or are forced to live, and the attitude you should take towards your friends, those you know, those who are close to you, those who you do not know so well but know them professionally; the kind of way with which you spend your energy, the allowance of the time which comes to you each day and which is, you might say, ‘measured out’ in hours, and that it is up to you to see what is your time clock. When do you punch the clock in, and when do you punch it out. That is, where is the time that you ‘use’ so-called for your profession, where is the time you use, and punch in for, for your private life. Where is the time to be spent. Where is your ambition. What *really* do you wish.

The fundamental question: What do you want to become a year from now, ten years. How soon will you reach what you set out to do. How can you, at the present time reduce a lot of wishes to something that is a little bit more important, and let the rest go for some time. How often do you want—really want—to live a day of austerity; so that everything that you are used to will be reduced to the simplicity of that what you can get along with—bread and water, or perhaps not only bread, crumbs maybe and a little water—and for the rest, using up what you have and utilizing the energies within your body and feeding the thoughts which will become clearer when not too much energy has to go to your stomach.

And the realization of: You may wish something for your body but you’re not giving it because austerity is devoted to another kind of a purpose—how often do you do this. What is it that you do in your life regarding Work. How much do you consider Work—for yourself, how important. How much do you will allow, as it were, ‘sacrificing’ it for the purpose of being able to Work. How much have you studied yourself to find out when were the times, for you, most conducive to Work.

The place of your Soul, the belief in the necessity of making one—this is a form of seriousness which has to do with the emotional quality. Because the accent is not any longer on that what you are on Earth, than only for the purpose of wishing to use what is on Earth for the purpose of maintaining yourself after your death. And that one says I want to ‘get rid’ of that what now binds me and I say “Here I am and I manifest and I have a physical body”—that of course is the result, in its activity, of certain forms within the body. But mostly because what I feel is expressed there, and what I think becomes many times an activity of the body; that then I say the manifestations of course, of myself are ‘colored’ with a form of life which comes originally from that what I call the ‘maintenance’ of my life within my three centers; and then I

start to compare this with how much of this kind of activity now is worthwhile and what should I continue with if this were the last day of my life, and I have to consider energy only enough for this day, and after that day I must consider it's over. And, what is over: My life on Earth, and then what ... and what will happen, and what have I ... while I consider that, what do I think I have missed in my life so far, and why haven't I attended to it if I really consider that I missed it and that perhaps I even think it is necessary that I should have lived through it, or that it should have become my own.

That is the kind of seriousness that has to do *not* with this little bit of life as I now live it, than only for the purpose of the utilization of the opportunities given out for a purpose which is really ... I would say it's not my own. The maintenance of myself, I take care of it and I live in austerity to find out how much I really have to pay for the maintenance of my body, for my health, of that what I should do, the exercises that I must make sometimes to keep my muscles flexible enough.

The exercises that I must give my mind in order to give flexibility in my mind: The possibilities for my emotional states to be able to be expressed in order to exercise them, to be exposed to all kinds of emotional conditions outside to which I can react; and I let them, if I can, be free and open to them and not to be bound by some kind of a foolish notion that I ought to behave in a certain way. How much have I been open. Today, for instance, I say "What did I actually do" that then at certain times I became emotionally involved, and to what extent did I let it ... or was I actually so engrossed in it that I was afraid of even showing being affected. How often do you get tears in your eyes, simply because you happen to think and feel about something that really engaged you. You're ashamed, of course, when you cry in a theater. When it is dark it's all right—nobody can see it—and there is something acted on the stage and it reminds you of your own experiences of certain things that you've gone through; and it is as if you are acting there ... or something is acted out as part of your life, and you become identified with it, and you have tears in your eyes when someone is unfortunate or suffers or perhaps get killed or whatever it may be. And then the curtain goes up and the lights are on—or the curtain goes down and the lights are there for you—and you have tears in your eyes and foolishly you try to get a handkerchief and you, you make it appear as if you want to blow your nose.

This is really so stupid. Why wait until someone has died to tell him that you really cared. Because we are so afraid of consequences. We are so afraid of not being understood. We don't

want—really—other people to enter into our private lives, but ... when it comes to a discussion between you and God, then even at such a time you don't allow Him to tell you but *you* want to tell Him. And that's how many times you happen to pray for that what you, in your subjectivity, think that He ought to do, and of course many times one rebels about the conditions of life.

What will we do with this Work. Where will we place it. What do I think I need. What is it. I say 'Consciousness,' it's only a little word. When I say "I want to be Conscious" with my mind, does it mean I want to continue to think, or can I use the thinking apparatus for something so that I really know. My search for truth is really that my mind has to function in such a way that for me a fact is a fact, irrefutable, that always will be the same; and I cannot imagine a little bit of how certain things remain truthful when I come and see them again after a year ... or ten years and still there, when something exists—a friendship—and I haven't seen a friend for a long time, when I see him it is as if he has left yesterday. And those are facts that I experience and mostly having relations with the outside world, but for myself *what* is the fact. And here I am, a growing kind of a creature; and particularly when I grow up from teen age until I don't grow physically any longer, all the time ... every day I change, and what is then the truth.

The truth is the change, and then when I find myself with feelings or my head ... and I put in more and more facts in order to have more knowledge and then I say I become a little bit 'more clever' or the experiences of life 'teach me' what I should do—and not to talk and when to talk and how, and how to take care of this-and-that and acquire dexterities—and if I remain alive, alert, wishing to get up in the morning so that the beautiful day is not going to be lost for me, then of course I change again, and time and time again the truth which applied in the morning is not the truth anymore at night.

It forces one to look further, of course, than that what is surface, and the deeper I dare to go the more chance there is that the truth will be the truth in the morning, in the next day, and maybe five years from now. I want the truth about my essence. I want the truth about that what is the motivation of my life. I want to find out that what is *not* changing. I want to know what is *not* subject to time as I now live it in daily life. I want to know what could become reliable for me, exactly because it could become permanent.

And this is the search—I want to find out what it is in me that always remains the same and that I can count on—and for lack of a better word I say it is a 'central' point, that what is really the point to which I would like to attach the value of myself; and that kind of a point of gravity

which may be psychologically expressed as a point of equilibrium within myself around which the whole world of my own can turn and still remain in the same place. And sometimes that kind of an emotional state in which I am, it's that it is not really me. Because if it is without that kind of a dimension it is outside of this world and it is a representation of Heaven, and when it is that as a point I say it is God 'within' me. That is where the word 'magnetic' came from. It is a center, but magnetism means the attraction to that what is a higher form of life to which I wish to go when I wish to grow.

So, Work means to find that. What is it within me that I want to really search for. All the different things when one says 'Observe' yourself, is just a little steppingstone. It is just to get acquainted with the manifestations. It is just that what is a personality to the outside world about which one, within oneself, can find the truth—and, of course, for which one can never depend on what someone else is going to tell you ... because they have their own reasons for telling you what they think about you, and if they want something from you they will lie to your face. And the question is: Where do I find that truth which for me becomes infallible, permanent, indelible, everywhere and always to be that, to have that as a permanent something. And then I say that is the 'real life' in me, that is what I want to find.

So from manifestations, from little motivations on the surface I go a little deeper, to the essential qualities and then I reach a region I call my 'inner' life, and I say *there* is really where I live. I want to live away from the world. I know that I must go back; and I *do* go back, and sometimes in the manifestations I use a little bit of that kind of a knowledge which, when I go ... when it goes further within I start to learn to call an understanding—a real comprehending of that what I am, not just a listening to words but a realization of the content—then I also, I start to learn how to do *without* words. That I then in that sense have a certain feeling in which this language becomes emotional for me, and that then reaching this essential quality, this what I really am ... and again, my honesty tells me that even that is already soiled; because it belongs to my personality and I cannot prevent sometimes to have it come out to the open, and as soon as it's opened and it is then subject to the scrutiny of someone else outside—I get, you might even say 'shot' at because they don't like that what I am emotionally and essentially—and again, although I cover it up I'm hurt.

I must not stop. I have to find the center. I have to find that what is the real, ultimate truth, and therefore all manifestations have to be understood. I have to look at them and accept them,

I take them for what they are and then they stop existing. Because, this is the problem: As long as I see myself with the outside as I am—living there and reacting to the outer world *from* there, and reflecting simply what they send me as impressions of me—then I don't get very far because I remain identified to that what I express as a manifestation.

The further I go to my essence the less, of course, I will see and notice the manifestations, and I can imagine ... and I hope of course that when I reach the center point I have died to all manifestations. It is at that point that I really die to the outside world. It is at that point that I die in reality as far as my physical existence is concerned. It is at that point—because of that—that I find freedom for my essential Being. That, after all, is the problem that I am after: I want to be free; and I have to start with that what binds me now and put it in the proper place wherever it belongs, and then leave it wherever it belongs without wishing to continue to live there or to be so attached to it. And I have to kill many things like vanity, this pride, this terrible notion that I am something. And, deep down within me I know it isn't that. I know I am not that. I know that I am something else and when I, through manifestations, can see what makes them as life ... and then I know *that* life I cannot claim. It happens to be entrusted to me. It was given to me at the moment of conception, it was not mine ... and the form it took is a form which is not mine, than only to parade in on the Earth.

Because also *that* will be taken again. What do I call ‘development.’ The development of that what is life? No. The adaptation of this life *to* Earth, the preparation of that what is now binding me to Earth; to be able to be free from it so that life again will be set free because of my efforts, and I hope that it will be set free during this lifetime so that I don't have to come back anymore. If I die unconsciously, I'm afraid I have to come back to learn to the lessons of life. Work on yourself will enable you to find out what are the lessons. They can be told by yourself, gradually adding, day after day, one truth after another; and writing it up in your book of life and sometimes reading it and studying it and turning the pages, and sometimes going back and reading again what you may have forgotten. And to carry this book with you and to see that gradually, in using it, it starts to deteriorate a little bit in the edges, and it gets yellow and it probably sometimes is not readable anymore. And still, that is your life; and you take it back and you study it a little more and it may have faded here and there and your memory may not be clear, but still that is the only thing that will remind you that that what you are has been written for you in your book of life. And it only can become you when you take life out of the pages.

When you read what is between the lines, and not your history. When you see that what is the form and take it away and see what is left, and that that again will be returned to God.

There are two ways by which life can be maintained by you. You find yourself with it, you have a chance to use it as energies. You have a chance to let it go in the development of muscles. You have a chance to let it go in an emotional sense and develop a center and possibly to develop a body of Kesdjan. You have a chance to make it function in your mind, and then in receiving facts which you try to make absolute, that then it will build a Soul for you. This is your growth, and the possibility of the maintenance of your life into eternity.

This is one way—of using all your energies for that purpose—and for me it becomes the only way by which life is understood. I have knowledge of ordinary life on Earth, I spend it, I use it for all kind of different things—feelings, wishes I have, attentions I want to give to the development of my mind by reading, contacts I have with other people, enjoyments, the four different directions of philosophy and science, art and religion—of which only religion will give me a little hope and perhaps a certain assurance every once in a while that that what I'm doing with this life force is not entirely right, than only for the utilizations of the conditions of Earth and simply changing them a little bit and perhaps even in procreation making something that can continue again with my life force. And I call it ‘my’ children so that they on Earth also continue to live the life that I have implanted in them, the same way that I was ‘created,’ so-called, on Earth as the form in which this life happened to be—happened to be me.

And therefore there are the two choices, how will I use this life force: Procreation, enjoyment, or *real* creation and freedom. The problem for Work is always that: How to look for the freedom for oneself. The accent has to be placed on the freedom; not on this life, but this life has to be placed in relation to freedom. That is where the difficulty comes in when one talks about ordinary life and the introduction of that what we now call the ‘possibility’ of Consciousness; of the acceptance in the first place of what I am and really am, and accepting it and not fuss about it and not wishing it to be different. And that even when I walk that I accept this body walking; and it may *happen* to be that case and it may be there was nothing on my part that even made it walk, but maybe it just happened to walk because some kind of a foolish thought got into my mind and it says “Get up and walk, and get out of bed and dress, get out and see what there is to see, sit down at the table and eat because your body needs it.” And I am regulated by the conditions of life around me, the different people telling me what I should or

should not do; and what is developed in me that I have, for myself, a counselor who tells me at times what to do.

This is the reason for the creation of something that I call now ‘I’ for myself. The ‘I’ is the counselor. The ‘I’ is the advisor. The ‘I’ has knowledge and an understanding of how to apply the knowledge in my life. The ‘I’ is active when I wish it to be active, whenever I wish with all my Being at whatever level it happens to be and whatever unconscious state it is in. I say I ‘create’ ‘I’, this ‘I’ I wish, now, to be able to tell me at the proper time what to do. This ‘I’, I remaining—that is, this what I now call ‘It’, it remaining—unconscious, continually unconscious in this life on Earth.

This you must understand. ‘I’ is a creation of something. I cannot define it, really, but it is something different from my ordinary subjectivity, and my subjectivity continues to exist. As I walk I add, if I can, something to that. I don’t take away anything, than only in the form of a wish to create ‘I’ so that ‘I’, as a separate entity, becomes Observant. Because I wish it to Observe me and I, in some way or other in the deepest wish of myself—or the deepest knowledge of myself—I create because I know that something must be done to extricate myself out of this confusion and out of the bondage of Earth. And the realization of being bound and not wishing that condition for myself as Man, will make me create something that is going to be of help; and I will have to feed it and take care of it and I will want it to be there as often as I can in the midst of my unconscious behavior, in the midst of my mind full of unconscious thoughts. And unconsciously all the time attacking this little ‘I’; and when this little ‘I’ wishes to be free of associations, of all the kind of mental functions that I know my mind is capable of, it has a tremendously difficult time even to maintain itself in its wish to remain Objective in the midst of animosity.

But nevertheless, it is separate. Because ‘I’ immediately, when it is formed surrounds itself with a fence. It says, “This is holy territory; don’t you, from the mind and the surrounding and all your lovely gardens in which you can grow flowers to your heart’s content, don’t come as yet on my barren soil, don’t tell me as yet what kind of house I should build.” Because this I know as ‘I’: Counselor to life in that what becomes an architect for the building of my Soul. For that reason I have such a terrible time. Because I endow ‘I’ with a quality which is not of this Earth and I ask it for God’s sake to live on Earth my mind, in that what is me, in subjectivity, in my personality. I ask it to live there for my sake because I wish to create it and I want to do

something about myself, and by the glory of God ‘I’ consents to be there whenever I wish and whenever I make that attempt.

When this attempt which I then call “the wish to be Aware,” I mean, by that, that I want this ‘I’ to be Aware of me as I am. And with that I continue for quite some time. This separateness; this division and the link between I existing receiving information and then ‘I’ giving me—my ‘It’, my personality—facts of truth.

[Aside: Now you turn it over.]

side 2 [Aside: Yes?]

When I understand... The necessity for the separation, you have to understand it. I said ‘I’, when created in the mind in a certain place to be used for the erection of a telescope to be able to watch me, it has to be free from influences from the outside. It has to be free as holy territory, that no feeling can enter. That no passes are given to anything of my ordinary life but that they, as it were, can come and look at the fence and perhaps peek over it and see, in consternation, what is taking place.

Because it is so unusual to have an Objectivity right in our midst of subjective thinking. This is the difficulty in the very beginning; although there is, in the beginning also curiosity on the part of the ordinary mind and there is also a certain meanness of saying “Let it be,” after some time it will die because it cannot be fed. We as unconscious mind are much much stronger, we don’t wish that kind of a neighbor, we tell it to go out after some time. We connect together. Let them build a little house which you might call ‘for his Soul,’ and if we really want to we’ll burn it down and we’ll chase him out.”

It is a fight. It is a fight as if the devil enters into one’s ordinary mind and then tries to solidify this kind of a feeling, hoping that the mind, then, will fall for the reasons. In the first place, that that what is new is going to take away from the ordinary mind as activity, and therefore the mind as it is now functioning is threatened almost with extinction; so that for the sake of an enemy which has become common to all the different activities of the mind as it is now, all that what in ordinary states of unconsciousness perhaps are a little animistic with each other as a mental function, now combines into one effort to throw the invader out.

It is still too early for that little mind ... that little ‘I’, that real mind functioning as real intellect should function, to have support. Because it only has the support from an unconscious state of my wish, and there is not as yet something developed which is emotionally possible to

give aid to the existence of 'I'. This comes when that what is emotionally the state of Man, he wishes to receive, from God, help. In the beginning, Work on oneself must be accompanied by prayer. You may never have looked at it that way. You may have considered it as something, that when you only make an attempt that then gradually it will happen. And there is truth in that—that, whenever you make an attempt which is real—but that reality of that kind of an attempt is based on the wish, and the wish is, again, based on the realization of yourself, and the realization of yourself is based on the relation to that what is His Endlessness.

That's why I say you cannot, in Work, be free from your emotional state in relation to the rest of the world, and even to the rest of the universe. One has to have a prayerful attitude in wishing this 'I' to be created and to start to function, and for that reason we endow this little 'I' with qualities of God; and I say that is the best I can do, and *in* that what I now think and I feel I give everything that I am capable of in order for this 'I' to have as good a chance of remaining in existence. Because I say again, "By God, I need that 'I' to help me," to extricate myself from this I call it now 'valley of death.' Because the realization: Of course that I die, that I will die, that I am already half dead, that I am crystallized and go over into ordinary stuff. Because when a crystal once is crystallized out, there is no more reason for life to be maintained within it; and therefore this death takes place whenever there is a certain situation, like on Earth, that one is not evolving or involving anymore—than only in the lifetime of the Earth of which we, in our ordinary sense and our ordinary lifetime of what is allotted to us on Earth at the present time, is just an infinitesimal little bit of time length ... time duration which doesn't count as far as the Earth itself is concerned.

And for that reason I say that if I don't do anything, if I just exist I will die. Ultimately physically I will die in life, I will already lose ... I will die from the waist up, after some time from the waist down. I will, in the crystallization, have no further need; and then death physically will simply come, and what is there already as that kind of a substance being then put in the ground, there is really not much difference anymore.

The aliveness of a Man when he wishes to create his 'I', all his life goes there; and the realization of wanting guidance and the realization of wanting to continuation of a force, will make him emotionally try at least to make him get in contact with the source of all life. Then one prays for the continuation for the maintenance of 'I'; so that 'I' can continue to function regarding 'It' and then accumulating all kind of facts about me; so that then in that kind of an

experience of the relationship between my mind and my body Observing that what takes place as the body behaves in a certain way without wishing to change it whatsoever, without trying even to do it over a certain time length because I know, as soon as time is introduced, associations of my mind will come and disturb the Observation.

That what takes place in that little place in the mind where, now, the telescope has been erected and where Beelzebub is Observing the Earth, where that what is one's brain... Yesterday I called it 'King.' He has a telescope in his palace and he knows what goes on with his body; and the realization of that what is the body, he wishes to give the body information and that information is in the body stored away in the ordinary mind and will become memory. And this is the process; because in the mind gradually the two forms of information—one in an unconscious way reaching my memory, also so that I remember what I have done and where I was and even having given it a name—is now associated by certain facts which reach my memory via my 'I'; and they being absolute and placed next to those which are not absolute, the mind starts to wonder about the value of receiving facts of truth.

And, you cannot help that. Because this exactly is what the mind then, at such a time remembers. The mind starts to remember itself. The mind, with all its beautiful development, remembers a time when as a child it was free from inhibitions. It was free from rationalization. It was not conditioned. This the mind at times remembers ... but it finds in its memory certain facts of truth and then it starts to have a wish, and with this wish one's Conscience will start to grow.

I explained that a little bit in a different way yesterday. And it is then as if this Conscience—this what has to become the guiding force and also the furnisher of energy, this what is the contact with God, that what comes from a higher level and is taken in by me for the purpose of further growth—will then start to develop parallel to a Conscious state. And there is then a constant interchange between the two: The 'I' receiving certain information; and then the evaluation which is left to one's Conscience, the 'I' wishing to test the information in daily life ... and the application of that what is Consciousness trying to see to what extent this 'I' can remain Objective in the midst of a field of subjectivity. And that then the maintenance can only take place when that what is now Objectively trying to function, has a Conscience with which it knows what is right and what not to do and at what time to allow this or that, and has an insight for oneself for the possible development to act with one's Conscience in the midst of

unconscious activities. That then the wish of the mind wishing to extend itself and to include within its own world the possibilities of gathering more facts; and facts which are more truthful and which are experimentally ... because of a certain research the mind becomes interested in, wishes to find out to enlarge one's world—that then that what is Conscience has a new task to fulfill: To apply the rules of equilibrium to that what is a new field just discovered in adventure in which, then, a Conscience will start to test out its own rules to see to what extent this equilibrium for a Man can be disturbed—or not disturbed—by the addition of new facts and the new world, and the enlargement of the possibility of further growth.

These are the three steps for a Man when he becomes Conscious, and the three parallel steps which take place in one Conscience. We say simply ‘Observation’ when everything that is connected with it has Impartiality and Simultaneity. The second step—Participation—that is the ‘Re’; and the ‘Mi’ of that particular triad, with the Experimental period. It runs parallel to the ‘Sol-La-Si’ of the emotional body, and ‘Sol’, ‘La’, and ‘Si’ represent exactly the same form as the wish: First to Observe as ‘Sol’, because that what comes from the Sun gives the light to that what enters into my unconscious state; that what is ‘La’ is for me the wish to be present to myself so that then God could come at such a time and Inspire me with a wish further to grow, and that the ‘La’ of the Kesdjanian body simply means that before my physical body is given up entirely it will have to be used for all kind of purpose within the framework allowed to the physical body as it is now before, finally, its own ‘Si-Do’ can be crossed. This is the meaning of ‘La’ in Kesdjan. This is where it goes over into ‘Si,’ into the ‘Si-Do.’ This is where, in that ‘Si-Do’ of the second Octave, there is the accumulation of such tremendous quantity of emotional energy because of the setting-free of that what was feeling center now functioning as a separate emotional entity and having become a body getting ready, as it were, at that particular place to ‘die’ in order to free the Soul completely from this Earth; and all the bondage of Earth and all that what connects even the Soul with Earth via the planets, and leaving then the planets in order for the Soul to live on the Sun. This is meant by the transference of such energies from the ‘Si-Do’ of Kesdjan to that what is the ‘Fa’ scale of the intellectual body or the Soul body developing; and that ‘Fa’ is, in receiving such emotional energy at that point, able to create ... to create conditions in which a Man knowing that he must suffer, will only be able to overcome such suffering by means of Conscious Labor.

If you only can, every once in a while in your Work and when you happen to think about it,

when you get to your inner, inner chamber and when you can exclude the world; and in thinking and pondering and weighing and considerations of yourself, and it is then as if at such a time you would wish God to come to give you advice. And to sit ... I've said once, to sit at the table in your inner inner sanctum, and when you open the door and you see Him and he is putting all the cards on the table. There is your Tarot. There is your real life. There is your life as dealt by God, and no card is lost ... and all interpretations are accepted and nothing is objected to.

Because these facts are absolute; *then* I will know what I am in reality, and with that I can go and form and build and actually ultimately live in my Soul away from Earth, away from the planets, with the Sun hoping and wishing for the final command from the Lord telling me to enter into the Cosmic Consciousness.

These are descriptions for a Man's possibility of becoming self-Conscious, of developing within his lifetime on Earth the possibilities of further growing of that what is now potential; so that if he does—and if, then, in such full grown conditions—step by step the application of Work in your daily life at any one time when you can, when you think about it, when you feel that there is the possibility of really doing something; and that you expect then that that kind of a seriousness can help you in order to understand, more, what you really are.

No one can tell you when to Work. You must know. You must not Work because someone else tells you. You must not do it in order to have a possibility even of telling about it. You must do it only when there is this honest desire and the realization that really you must do something; and then you will make an attempt because you are open, then, to the possibility of God telling you through your Conscience that something is not quite right the way it is; and that finding yourself in that condition and every once in a while adding to it facts which are truthful and irrefutable for you about which then, there is no difference if you look at it from a Conscious or from a Conscientious standpoint if, at such a time the realization for yourself is: "Now is the time I wish to make an attempt to Wake Up."

When I say this, again and again remain clear about what is meant—"I wish to Wake Up." It has no meaning when I don't understand what is this 'I'. And, it is not even that that 'I' wishes to Wake Up. Because that 'I' is Awake. I mean, simply, that that what is my personality wants to be in the presence of something that is Awake; so that ultimately the influence of that Awakened state on the part of 'I' by Participation in my ordinary unconscious life, will gradually help me to change this condition and, as I said yesterday, like 'yeast' will start to spread and will

then start to spread over my mind and convince the neighbors of the good right of the existence of a telescope for the Observation of that what takes place with my body; and that then the road is open towards my heart and that my heart, in all its purity, is ready to receive the essential qualities of God in my life; as if Heaven has then penetrated into a state of myself which I wish to remain, to make permanent, where I Work really with all my heart, my mind and my hands, posture, thought, feeling, emotion, Consciousness, intellect, activity.

That what I wish with all of me, at such a time this personality gradually changes, it becomes more like God's child. That is, it becomes an Individual; so that if it becomes connected, united, One; if it then has understanding; if it then has a level of Being higher, away from Earth, perhaps at times even passing the planets on its way to the Sun to be united with that; to fuse as all three bodies can fuse in One, that then at such a time one is ready, not only to leave the Earth—one has left it already—but to enter into the real Kingdom of the Herald, where God is—again, one uses this allegorically—waiting to tell what to do *now*.

You will live a long time. You will extend your life, if you Work you will never lose it. You will lose the form, you will never lose your life. Because in Work you will gradually come to the realization of the eternal quality of such life, and you will then experience Infinity in whatever you now perform.

You see, instead of asking you for your questions, I really don't care what they are; because the answer, although it may start at the level where your question is in your life and it may have in your life that value, when it comes from an experience of your life the answer is always: Starting with that kind of an understanding for your life where you are ... in which you ask the question, to see what there is in you that you have done towards wishing to create an 'I'. So that even a better understanding of the condition and temporarily, perhaps, receiving a little salve for the wound, that the only solution is to attack the blood system of your Kesdjanian body and the necessity, as I said yesterday, of the creation of something that actually can give to your Kesdjanian, emotional body the life force to make that grow and be maintained for yourself; and that then from that standpoint the different questions of your ordinary life will either be solved or disappear, they will not have the value that they have now as long as you are in the midst of your unconscious state.

And that therefore the answering of your question, whatever it may be, is always "Why don't you try to Work at times that you really can Work," and for the time being accept the

condition in which you are. And if you wish to emphasize that what now bothers me ... or bothers one, that you then continue simply to say it, and say it, and say it—I am this, I am that, and I am angry and I wish to fly off the handle and I want to do that—and perhaps after some time you will find out how foolish it is to spend such energy.

Work becomes for one a catalyzer to solve all the dynamic problems of your life. To speed up the chemical reactions that take place. To be able to shift the equilibrium which is in each Man at a certain point of the development between unconsciousness and Consciousness, to shift it a little bit more toward Conscious states. That the force of attraction which makes a Man go towards that what is Consciousness starts, as it were, to ‘push’ him from the left side if Consciousness is on the right; and that what is the force which prevents it and which represents for him his unconscious state and which then is at the left, that the force comes from the right side and pushes him in that direction. One can say it differently: That what is magnetically appealing to me coming from Conscious states, will attract me in that direction and then shift the equilibrium towards that what really is the solution for myself.

But you must keep on thinking and considering and really coming much closer to yourself, and really allowing knowledge to come to you and face it by means of simply the acceptance of your behavior as it is; and try at times not to be critical, and try at times not to be in its way, and try to see what the obstacles of unconsciousness are and that you, then, in reality make an attempt for something to be created; and then you can say it in the words “I wish to be Aware,” and meaning by that “Let Awareness be,” so that that what is receives, *now*, the knowledge of reality.

Tomorrow we will talk a little bit. I hope you understand why I don’t ask sometimes for questions. Because questions come from you from a certain level, they are heterogeneous when they are from different people. There are of course questions, *you* must solve them. All of you have enough material to Work with. All of you, when you wish can solve your problems in the way of Objectivity by the application of that what you know and what you must do. And of course if you don’t do it, why should your question be answered, and why should your problem be solved. The reason for the wish to solve the problem is exactly that it tells you to Work. That, as you know, is the only way out of this subjective world. There is only one way out, *that* is the road of Objectivity. That is out-and-away from subjectivity, and the definition is *non-subjectivity*. That is the only way by which subjectivity can be left.

I hope you can think about it. I hope you will realize more and more what you are engaged in. I hope deep down in your heart and wherever your essence may be in touch with your Conscience, I hope that at that particular place at times you start to realize that you are engaged in a tremendous important undertaking, and that I have said many times that you are fighting for your life. If you don't, your life will leave you. When you die it will stay in certain forms still belonging to you, but without freedom; because it will stay in a spiritual world having to fulfill obligations very similar to what we have to do on Earth; because the form, although it changes a little bit, still remains a form.

A spirit is still in a form, it still has identity, it still has a name; it still is involved and attached to substance even if you call it ectoplasm, even if it is something that is noticed only by extrasensory perception or by clairvoyance or clairaudience, or that what is given to Man when he is sensitive, that he then can be in touch with that what is of less form. That one starts to understand that life is eternal and that, really, the problem is to see what is form for me; and then to hope that ultimately such form will be de-crystallized under the influence of a force created, by me, by my wish in the image of God; and hoping that God will come, on the wings of my emotion, down to me to give me what I really wish, what I desire and—as I sometimes say—what is my ‘real birthright.’ Because at the moment of conception I was already written up ... but that what was then form should die, and it is when I am born that I start with a wish to become free. I lose it, and Consciousness and the road towards Objectivity will give me back that faith which used to be there ... which must be there within me, and then in the application of Work by means of trying something to be Aware, something to Wake Up, that that what is my life will then again become apparent and free from all the clothing, all the covering, all that what has prevented me so many times from entering into the deepest depth of my inner life.

So, maybe tomorrow. Who knows. What will we add. One can continue to talk about Work from now until doom's day; ad infinitum, all the time writing it up from a little different light. All the facets of one's personality can be put in a certain concentrated form of illumination, there is no end to that. There is no end in talking about Infinity. There is no end *if* one does not run the risk of becoming repetitious ... and even in Work there is the constant change of oneself, so that that as a change belonging to the development of that what is now potential, will enable Man *never* to get stale in his efforts to wish to Wake Up.

So goodnight everybody, have a good day tomorrow. Tomorrow we'll see each other, the

time is up then, several of us will go back. You will be by yourself, maybe you remember every once in a while what we have talked about.

Goodnight

End of tape